13. N. 6

A

KEY

TO

ENGLISH GRAMMAR,

By which it has been proved, by Experience,

THAT A BOY,

With a tolerable Capacity, and of ten Years of Age only, may, in a few Months,

BE TAUGHT TO WRITE THE

ENGLISH LANGUAGE

PROPERLY AND CORRECTLY,

Though totally unacquainted with the

LATIN or GREEK LANGUAGES.

By the Rev. DANIEL PAPE, Morpeth.

K.

N.B. This Book is humbly recommended by the Author to Schoolmasters, who have no Knowledge of the Languages: It may also be found of some Use to Gentlemen, who have not had a liberal Education.

NEWCASTLE:

Printed by HALL and ELLIOT, 1790.

[Entered at Stationers' Hall.]

MVSEVM
BRITAN
NICVM

TO THE

Reverend the PRINCIPALS

AND

PROFESSORS of the UNIVERSITY

OF

St. ANDREW'S;

THE

FOLLOWING ATTEMPT

TO FACILITATE THE

TEACHING

OF THE

ENGLISH LANGUAGE,

IS

RESPECTFULLY INSCRIBED

BY

THEIR OBEDIENT,

AND HUMBLE SERVANT,

DANIEL PAPE.

ADDRESSED

To SCHOOLMASTERS, in general, but particularly to thoſe who have no Knowledge of the CLASSICS.

GENTLEMEN,

I Should not have preſumed to preſent you with the following obſervations, had not an old and ill-founded idea prevailed, viz. that a true knowledge of the Engliſh Language *could not be obtained without a familiar acquaintance with the Latin.*

'Tis a miſtaken opinion that the Engliſh Language *cannot be proved by* Rule.— *Long experience convinces me, that it* may *be taught in this way* independent *of any other.*

I have boys under my care of different capacities, who are entirely unacquainted with Latin, *and yet are all able to correct,*

at one view, any piece of Engliſh. *however* falſe, *provided it is tolerably connected.*

After boys can read, you may, then, with great confidence of ſucceſs, put into their hands this book, *together with any approved* Engliſh Grammar, *and, I truſt, with theſe aſſiſtances, the language will ſoon become perſpicuous and intelligible, be rendered perfectly attainable, even to* dull minds, *in the ſpace of a* few months.

Should this attempt ſeem worthy your attention, and meet with your concurrence and approbation, I ſhall conſider myſelf amply repaid for my trouble.

Your very ſincere

Wellwiſher and Servant,

DANIEL PAPE.

MORPETH, *January 3d*, 1790.

A SHORT AND EASY

METHOD OF TEACHING

THE

ENGLISH GRAMMAR.

AFTER a Boy has read a few pages at the beginning of any *approved Grammar*, the Maſter may propoſe the following *Queſtions*.

Maſter.

How many *letters* are there in the *Engliſh alphabet?*

Scholar.

Twenty-ſix, (viz.) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

Maſter.

How many of theſe are called *vowels?*

Scholar.

Five, (viz.) a, e, i, o, u.

Maſter.

Is there no other *letter*, which comes under the denomination, and is uſed as a *vowel?*

Scholar.

Yes, *y*, when it follows a *conſonant*, and in this ſituation it is only a different character for, *i*, being ſounded *exactly* like it; as, in *fly*, *thy*, *cry*, *&c. &c.*

Maſter.

What are the other *letters* in the *alphabet* called?

Scholar.

Conſonants.

Maſter.

Maſter.

Repeat them.

Scholar.

B C D F G H J K L M N P Q R S T V W X Y Z.

Maſter.

What is the uſe of a *vowel?*

Scholar.

To give a ſound to a *conſonant;* for no *word,* or *ſyllable,* can be pronounced, or have any *ſound* without a *vowel* in it; as, *rſt, vmn,* &c. will admit of no *pronunciation, nor* convey any intelligible *ſound* to the ear.

Maſter.

We frequently meet with the *vowel e* placed at the *end* of a word; pray, what is the uſe of it in that ſituation?

Scholar.

E at the end of a word, or *e final,* ſerves only to lengthen the former *vowel;* as, in *mine;* here the *e* lengthens the vowel *i* preceding it; hence, the word muſt be pronounced; as *i* long, or as if it had been written *miin.*

Here the maſter may end his firſt examination, during which let him propoſe different examples, to the ſame purpoſe: this being done, let the boy read, with attention, the obſervations his Grammar makes on each *letter.*—Then let him be taught the uſe of the *ſtops,* and their names.

Maſter.

How many *ſtops* are there uſed, as intervals, in reading?

Scholar.

Eight, (viz.) A *Comma,*—a *Semicolon,*—*a Colon,* a *Period,*—a *Daſh,*—a *Parentheſis,*—an *Interrogation,*—an *Exclamation,* or *Admiration.*

Maſter.

Maſter.

How are they *marked*, or *made?*

Scholar.

Thus,—A Comma (,) a Semicolon (;) a Colon (:) a Period (.) a Daſh (—) a Parentheſis ( ) an Interrogation (?) an Exclamation, or Admiration (!)

N. B. When the boy can repeat the ſtops, order him to mark down each upon a *ſlate*, or on a piece of *paper*.

Maſter.

How long muſt we breathe, or ſuſpend the voice in reading, when we meet with any of theſe *points?*

Scholar.

A *comma* ſtops the reader's voice, while he may deliberately count the number 1;—a *ſemicolon*, 1, 2;—a *colon* 1, 2, 3;—a *period*,—*interrogation*,—*exclamation*, or *admiration*, 1, 2, 3, 4; a *daſh* conſiderably *lengthens* the point to which it is annexed;—and a *parentheſis* ſuſpends the breath as little as poſſible, only to give notice of its introduction.

Maſter.

What are their further *uſes*, and how are they diſpoſed of in writing?

Scholar.

A *comma* though generally almoſt *imperceptible* in the courſe of reading, yet is of particular *uſe*; (viz.) it ſeparates every diſtinct *figure*, or *number*; it keeps apart a long chain of *epithets* belonging to the *ſame name*, where the *conjunction copulative* is left out;—it points off intervening *ſentences* between the *name*, and the *verb* it governs, and ſevers the *s* from *poſſeſſive names*, denoting the abſence of, *of*, in which ſituation it is called an *apoſtrophe*.

EXAMPLES.

Thus, in *figures*, or *numbers*; 1, 2, 3, 4, &c. or, one, two, three, four, &c.

In *epithets* belonging to the ſame *name*; *he is of a* mild, forgiving, kind, *and* obliging *temper.*

In pointing off an intervening ſentence between the *name* and its *verb*;

A man, *who entertains a high opinion of himſelf*, is *generally ungrateful.*

In *poſſeſſive names*, as an *apoſtrophe*;

The gentleman's *property; or the property* of *the gentleman; or the property, which the gentleman* has, *or* poſſeſſes.

It is alſo uſed to denote the omiſſion of ſome *letter*, or *letters* in writing; as, I'll, for *I will*;—ne'er, for *never*;—lov'd, for *loved*, *&c*, *&c.*

In the above ſentences the uſe of the *comma* is very evident in all its ſituations, and particularly, where it points off the intervening part, "*who* "*entertains a high opinion of himſelf*," and connects the verb *is* with its preceding name *man*, which governs it.

Maſter.

How is a *ſemicolon* uſed?

Scholar.

A *ſemicolon* is always uſed before *caſual*, and *exceptive* conjunctions, ſuch as, *for*, *becauſe*, *but*, &c. and in the *middle* of a ſentence; but never between the *name* and the *verb* it governs.

EXAMPLES.

Thus, before *caſual* and *exceptive* conjunctions; —*make a proper uſe of your time*; for *the loſs of it can never be retrieved.*—*Enjoy pleaſure*; but *enjoy it with moderation.*

Or,

Or thus, by ſeveral ſemicolons in the middle of a ſentence;

Every thing grows old;—every thing paſſes away;—every thing diſappears.

Every ſeed contains in it a plant of its own ſpecies;—this plant another ſeed;—this ſeed another little plant;—and ſo on without end.

Maſter.

How is a *colon* uſed?

Scholar.

According to *Johnſon*, its *particular uſe* cannot be aſcertained; yet it is always uſed when there is a *ſimilitude* in the ſentence, and where the *ſubject matter* cannot be called *entirely*, though *almoſt*, complete.——Thus, "*as* a *bee*, in a "bottle, labours for its enlargement to little "purpoſe: *ſo* the *mind* of man, intent on things "vain, and contrary to its nature, is full of diſ-"quietude, and never gains its end."—Or,

Nothing is made in vain: every thing has its uſe.

He was one of the nobleſt works of God: *he was an honeſt man.*

Maſter.

When is a *period* uſed?

Scholar.

A *period* is a full ſtop, and is only uſed at the *concluſion* of a ſentence, where the ſenſe is entirely *complete*;—as, *This is an honeſt man.—A lie is abominable.* Garrick *was juſtly ſtiled the* Theatrical Proteus.

Maſter.

When is a *daſh* made uſe of?

Scholar.

A *daſh* is particularly ſerviceable in *punctuation*; it is generally and properly uſed where the ſenſe is ſuſpended, or where a *ſignificant pauſe* is required,

quired, and it conſiderably lengthens the *point* to which it is annexed, whether a *comma*, *ſemicolon*, *period*, &c.—Thus,

Draw, archers! draw!—your arrows to the head!
Hark thee,—villain, traitor—anſwer me!

Maſter.

What is the uſe of a *parentheſis?*

Scholar.

A *parentheſis* introduces, in the *middle* of the ſentence, ſome ſmall *information*, or *uſeful remark*, to illuſtrate the ſubject, which, at the ſame time, may be entirely, or altogether omitted without the leaſt injury to the conſtruction;—Thus,

Covet not (ſays Menander) *even the thread of another man's needle.*—Or,

Every ſtar (if we may judge by analogy) *is a ſun to a ſyſtem of planets.*

Here let the maſter read over theſe ſentences to the boy, dropping his voice a little, where the *parentheſis* is introduced, by which method he will ſoon prove, that it is of no further uſe than to illuſtrate the ſenſe.

Maſter.

What is an *Interrogation?*

Scholar.

An *interrogation* is uſed in aſking a queſtion, as, *Where did you dine?—When did you come?—What is your buſineſs here?* &c. &c.

Maſter.

When is an *exclamation* or *admiration* uſed?

Scholar.

An *exclamation*, or *admiration* requires an *elevation* of voice, with *energy*, and is uſed, when the mind is ſuddenly *agitated*, *amazed*, or *tranſ-*

ported;

ported; as, *O the wickedneſs!—What a book!—O glorious day!—Thou deareſt! beſt of women!*

Maſter.

Are there no other *marks* uſed in writing?

Scholar.

Yes, the following (viz.)

1	An Accent	(′)	7	Hyphen	(-)
2	Aſteriſm	(*)	8	Paragraph	(¶)
3	Obeliſk	(†)	9	Crotchets	([])
4	Section	(§)	10	Quotation	(“)
5	Breve	(˘)	11	Eliſis	(—)
6	Caret	(^)	12	Brace	(⏞)

Maſter.

What are their uſes?

Scholar.

An *accent* is placed over a letter to ſhew the *emphatical* ſyllable; as, *artic′ulate.*

An *aſteriſm*,—*obeliſk*,—and *ſection*, generally guide to ſome *remark* in the *margin;* for which purpoſe other *marks*, and frequently *letters*, are uſed at the diſcretion of the *writer.*—Thus, *Addiſon wrote well* *;—or thus, *Cicero was eloquent*†.

A *breve* is placed over a *vowel* to ſhew that, *that ſyllable* muſt be pronounced *ſhort;* as băptiſm.

A *caret* ſhews an *error* in writing, where a *letter*, *ſyllable*, *word* or *words* are omitted through miſtake, and is *put* in the *exact place*, where ſuch *letter*, *ſyllable*, &c. ought to have been. As,

a *the*
Procr ^ ſtination is ^ thief of time.

A *hyphen* is uſed at the *end* of a line to ſhew, that the other *ſyllable*, or *ſyllables* in *the word* are at the *beginning* of the next *line:*——Thus, *compo-*
-ſition.

* Of which truth his works are a ſufficient teſtimony.
† This opinion is generally received.

A *paragraph* denotes the beginning of a *new ſubject.—See examples in the bible.*

Crotchets incloſe references; As, [See Pope's Eſſay] *or* [See Martin, page 60 on this ſubject].

A *quotation* cites (particularly for illuſtration) paſſages or ſentences out of other *authors*, and muſt be carefully placed both at the beginning and end of all ſuch ſentences;—As, *Does integrity dignify frail human nature?*—Then, as *Pope* has it,

" *An honeſt man's the nobleſt work of God.*"

An *elipſis* is the *omiſſion* of ſome part of a word; as, *k—g*, for *king*; or *l—g—ges*, for *languages*.

A *brace* joins ſeveral words, or ſentences together, particularly in *poetry*, where *three lines* occur, having the ſame *rhyme*, or *metre*; as,

Fierce Boreas, howling thro' the naked boughs,
Driving his rattling hail, and fleecy ſnows,
Is all the muſic the ſad manſion knows.

Here let the teacher finiſh his ſecond examination; and previous to his entering upon the different *parts of ſpeech*,—what they are, and how known, allow me to introduce the following ſhort *directions* in reading, which ſhould be well attended to.

Let the boy be taught to read *ſlow*, and *feelingly*, and to pronounce every ſyllable *full*, and *diſtinct*, —not *loud* and *boiſterous*, as is too common; but *natural* and *eaſy*:—Let him ſlide over, as in common converſation, every *inſignificant particle*, ſuch as, *and*, *to*, *the*, *of*, &c. &c.—Let him gradually *raiſe* his voice to the *middle* of the ſentence, where he will generally meet with a *ſemicolon*; here let him *relieve* his breath, and then gently *fall* to the *end*, or *period*; but let him be particularly careful to do it in ſuch a manner, as to preſerve the *energy*, and diſtinctly *articulate* the *laſt ſyllable*:—Yet, after all the *rules*, that can be given

given, none will be found ſo effectual, as a *due attention to thoſe*, who are allowed *to be eminent* in the *art* of elocution.

Maſter.

How many *parts of ſpeech* are there?

Scholar.

Ten, (viz) *names* or *ſubſtantives*; *qualities* or *adjectives*; *verbs*, *participles*, and *pronouns*; *adverbs*, *conjunctions*, *prepoſitions*, *interjections*, and *articles*.

Maſter.

What is a *name*, or *ſubſtantive*?

Scholar.

A *name* is a word, which expreſſes ſomething *clearly*, and *fully* of itſelf, without the *junction* of any other word to help its ſignification; as, a *man*, a *horſe*, the *ſound*, &c.

Maſter.

How do you moſt eaſily know a *name*?

Scholar.

By placing *a*, *an*, or *the* before it, which at once completes its ſenſe; as, *a diſpoſition*;—*an egg*;—*the difficulty*, &c.

Maſter.

What are *qualities*, or *adjectives*, and how are they known?

Scholar.

Qualities, or *adjectives* are ſuch words, as have no *clear ſignification* of their own; but require to be joined with ſome *ſubſtantive* to declare their true meaning;—Thus, If you place the word *thing*, or any other *name* after an *adjective* the ſenſe is immediately complete: beſides it has no variation in its *ending*; as, *gracious*,—a gracious what?—Anſwer—A gracious *man*, or *thing*.—Or, happy,—a happy what?—A happy *man*, or *thing*, &c.

Maſter.

But may not *qualities*, or *adjectives* form *compariſon*?

 Scholar.

Scholar.

Yes.

Maſter.

How many *degrees* of *compariſon* are there?

Scholar.

Three; viz. The *poſitive*, the *comparative*, and the *ſuperlative.*

Maſter.

How are they further *diſtinguiſhed?*

Scholar.

The *poſitive* expreſſes ſomething abſolutely without *exceſs;* as, happy;—the *comparative* ſomewhat *exceeds* the *poſitive* in ſignification; as, *happier*, or *more happy;*—and the *ſuperlative* exceeds it in the *higheſt degree;* as, *happieſt*, or *moſt happy;* hence, adjectives are thus compared, (viz.)

Clear *(poſitive)* clearer, or more clear *(comparative)* cleareſt, or moſt clear *(ſuperlative)* or, good *(poſitive)* better *(comparative)* beſt *(ſuperlative);* —from which two *examples*, all other *adjectives* may eaſily be *formed.*

Maſter.

Is it *good Engliſh*, or *proper grammar* to ſay, *more happier*, or *moſt happieſt?*

Scholar.

No;—This would be only a repetition of the words *more*, or *moſt;* as, *more happier*, ſignifies, as much as to ſay, *more more* happy; and *moſt happieſt*, as much as to ſay, *moſt moſt* happy, which is no addition to the ſenſe, but confuſes and deſtroys it.

Obſervation;—Here let the *teacher* propoſe to the boy ſeveral *names*, and *qualities* indiſcriminately, aſk him the *parts* of *ſpeech* of each, and make him *form* the *qualities*; by which method, he will ſoon be taught to diſcover their difference;—and in order to make him ſtill more perfect, though the practice may be obſolete with *modern writers*, I would

would recommend, that he be inſtructed to write, for ſome time, in his exerciſes, all *ſubſtantives* with *capitals*; and let the *Maſter* take this opportunity alſo to teach him to begin with a *capital* every line of *poetry*, every new ſentence, and every word immediately following a *colon*, *period*, an *interrogation*, and a note of *admiration*.

Maſter.

How do you know a *verb?*

Scholar.

A verb is always the chief word in a ſentence; is governed, as to *perſon*, by its preceding name, and is known by having ſome relative name put before it, which completes its ſenſe; as, *love*,—*I* love;—*read*,—*We* read, &c.

Here *I* and *We* complete the ſenſe of the two words, before which they are placed, and conſequently prove them to be *verbs*.

Maſter.

What are *relative names?*

Scholar.

They are ſuch as relate to *perſons*; viz. *I*, *thou*, (or *you*), *he*, *ſhe*, *it*, *we*, *ye*, (or *you*), *they*; any one of which being placed before a word, if it renders it ſenſe, immediately determines it to be a *verb*, as before obſerved.

Maſter.

But are there not *verbs*, that differ ſomewhat from *theſe* you have been deſcribing?

Scholar.

Yes,—*imperative* and *infinitive verbs*;—the former are verbs of *bidding*, or *commanding*, and have the leading ſtate of a relative *after them* either *expreſſed*, or *underſtood*; as, give *that to me*, i. e. give thou *that to me*.—Here the ſenſe of *bidding* and *commanding* is eaſily perceived in the verb

give; and the other have an *undetermined* and *unlimited* ſenſe with the prepoſition *to* before them; —as, *I ordered him* to give *it*.—Aſk, *When?* Anſ. *When convenient*:—Hence, the *time* being undetermined, proves the verb *to give* to be an *infinitive verb*.

Maſter.

What are *participles?*

Scholar.

There are *two kinds* of *participles*, viz. *active* and *paſſive*, which are always derived from *verbs* of that *time* to which they belong;—The *former* end always in *ing*, as *loving*, from the verb *love*; and the *latter* generally in *ed*, *t*, or *n*; as, *loved*, *taught*, *ſlain*.

Maſter.

What are *pronouns?*

Scholar.

They bear the nature of *names*; as ſuch they govern the *verbs* following them, and therefore are generally, and properly called *pronoun ſubſtantives*;—ſuch, for inſtance, are *who* and *which*;—yet, though they have the above privilege, they are always *governed* by the adjoining *name*; becauſe *who* is never uſed but when it belongs to *perſons*, and *which* only when it belongs to *things*; as, *This is the man*, who *is ſo well reſpected*, *and* who *gave me thoſe* materials, which *did me ſo much ſervice*.—*That* is alſo a pronoun, when it may be turned into *which*, or *who*, without injuring the ſenſe, otherwiſe a conjunction; as, *This is the horſe* that (*or* which) *ran ſo well*.

Maſter.

What are *adverbs?*

Scholar.

Words ending in *ly* are generally *adverbs*, and many others, which are beſt diſcovered by their having

having no *immediate dependence* upon any other word in the ſentence; as, he is *altogether* unſteady; the exceptions; as *fly*, *ally*, &c. are eaſily diſcovered by placing ſome *relative name*, or *article* before them, as before directed, or if the word that ends in *ly* is an *adjective; this* may alſo be eaſily known by putting the word *thing*, or ſome other *ſubſtantive* after it; as, *godly;* aſk, a *godly* what? Anſwer, A *godly man*, or *thing*.—Hence it appears that *godly* is *properly* a quality; yet, it is ſometimes uſed *adverbially*, as in this example;

"*To live ſoberly, righteouſly and godly;*"

The ſame may be obſerved of *comely*, *lovely*, &c.

Maſter.

What is a *conjunction?*

Scholar.

Conjunctions are generally ſuch words as connect *ſtates*, *times*, and *perſons;* as, you *and* I muſt go; —you *or* he ſhall go;—neither he *nor* you will go.

Conjunctions of different denominations are *theſe*, (viz.) and, alſo, both, or, nor, either, neither, for, becauſe, ſo, but, if, though, whether, yet, nevertheleſs, notwithſtanding, therefore, wherefore, ſeeing, ſince; ſome of which may be called *adverbs*, without any impropriety.

Maſter.

What are *prepoſitions?*

Scholar.

Prepoſitions ſhew the relation *one* thing bears to *another*, and upon which the *name* immediately following depends, or is connected with; but more particularly in the *Latin*, *Greek*, &c. *languages*. —They ſerve alſo to *enlarge* the ſenſe of other words by being in *compoſition* with them; as, he was *inhoſpitable;* thus, the quality *hoſpitable* is compounded with the prepoſition *in*.

Maſter.

Maſter.

Repeat the *prepoſitions?*

Scholar.

Thus—above, about, after, againſt, among, amongſt, at, before, behind, beneath, below, between, beyond, by, through, beſide, for, from, in, into, on, or, upon, over, of, to, or, unto, towards, under, with, off, within, without.

Maſter.

What are *Interjections?*

Scholar.

They are ſuch words as expreſs ſome ſudden *emotion* or *paſſion* of the mind; as alas! O ſad! behold! O ſtrange! ha, ha, he! &c. &c.

Maſter.

What do you mean by *articles?*

Scholar.

There are only *two articles*, viz. *a* or *an* and *the*, *one* of which being placed before a name denotes it *general*, or *particular*—Thus *a* or *an* is a *general article*, and is always uſed in a *general* ſenſe; as, *a man*, i. e. any *man*; an *egg*, i. e. any *egg*, of any kind; and *the* is only uſed in a particular ſenſe; as, *the horſe*, i. e. the *particular horſe* wanted.

Maſter.

Since *a* or *an* bear the ſame purport, or meaning; when are we to uſe the *one*, and when the *other*.

Scholar.

An is a *general article* before a vowel inſtead of *a* before a *conſonant*, i. e. *a* is uſed when the next word begins with a *conſonant*, and *an*, when with a *vowel*, or a ſilent *conſonant*; as a *diſpoſition*; an *u*nion; an *h*onourable man.

Here the teacher may end his third examination, after which the following may properly ſucceed, the

the boy having carefully read to the *ſyntax rules* in his *grammar*.

Maſter.

How many *numbers* are there?

Scholar.

Two; the *ſingular* and the *plural*.

Maſter.

How are they *diſtinguiſhed*?

Scholar.

The *ſingular* is only expreſſive of *one perſon* or *thing*; as, a *man*, a *knife*, &c.

But the *plural* ſpeaks of more than *one*, beginning at *two*, to any *number*; as, *men*, *books*, &c.

Here let the maſter lay before the boy a *pen*, a *book*, a *ruler*, or any other inſtrument he pleaſes, and ſay, What number is *this* of?

Scholar.

Singular.

Maſter.

Why *ſingular*?

Scholar.

Becauſe there is only *one*.

After this let the *number* be increaſed to *ſix* or *ſeven*, and proceed in the examination thus:

Maſter.

What *number* are *theſe* of?

Scholar.

Plural.

Maſter.

Why *plural*?

Scholar.

Becauſe there are more than *one*.

Maſter.

How many *perſons* are there in each *number*?

Scholar.

Three; viz. 1ſt perſon ſingular, *I*; 2d perſon ſingular, *thou*, or *you*; 3d perſon ſingular, *he*, *ſhe*, *it*.

—1ſt

—1ſt perſon plural, *we*; 2d perſon plural, *ye*, or *you*;—3d perſon plural, *they*.

After the boy has got ſo far forward, let him carefully get the verbs in his grammar to repeat, confining himſelf to the *preſent*, *paſt*, and *future times*, as in the verb following *give*: I am particularly againſt the uſe of *tenſes* in *verbs*, and alſo of *caſes* in *names* in the Engliſh Language; for long experience has convinced me, that theſe methods are only labouring the language to no purpoſe, and calculated only to teaſe and perplex;—for inſtance, let ſhould *have given* be called the *preter tenſe*, would it not be equally as familiar, and intelligible, to ſay, *have given*, taken together, is a verb of the *paſt time*, and form it, thus?—Singular, *I have given, thou haſt or you have given, he hath or has given*;—Plural, *We have given, ye or you have given, they have given*. Or to ſay, *of man*, is the *genitive caſe*, &c. is it not much more eaſy for the ſcholar, and will it not anſwer the ſame end, to ſay, *man* is a name ſingular, and depends upon, or is connected with the prepoſition *of*. After which proceed thus in the examination:

Maſter.

How many *times* are there belonging to verbs?

Scholar.

Three, viz. *preſent*, *paſt*, and *future*.

Maſter.

How are the different *times* diſtinguiſhed?

Scholar.

The *preſent time*,—is the *time* immediately now; as, *this moment*.—The *paſt time*, is the time that's gone; as, yeſterday; and the *future time*, is the time to come; as, to-morrow, or any other period after the preſent.

Maſter.

Maſter.

What is the *ſign*, or *helping word* to a verb of the *future time?*

Scholar.

Shall, or *will*, as, I ſhall, or will *go*, i. e. I ſhall or *will go* ſome time after *this* moment.

After all theſe queſtions that are already aſked; and that will be aſked in *this book*, let the teacher never neglect propoſing *ſimilar examples* of his own; in order to illuſtrate the ſenſe, and give the boy a clearer idea of what is here offered for his conſideration.

Maſter.

How does the verb *give* vary in all the times?

Scholar.

Thus;—I *give*, preſent time; (or this moment) I *gave*, or *did give* or *have given* (yeſterday) or *paſt time; I ſhall*, or *will give* (to-morrow) or *future time.*

Maſter.

Form *give* through all the times.

Scholar.

Preſent Time.

Perſons.	Singular.	Plural.
1ſt.	*I give,*	*We give,*
2d.	*Thou giveſt,* or *you give,*	*Ye* or *you give,*
3d.	*He giveth,* or *gives.*	*They give.*

Paſt Time.

Perſons.	Singular.	Plural.
1ſt.	*I gave,*	*We gave,*
2d.	*Thou gaveſt,* or *you gave,*	*Ye,* or *you gave,*
3d.	*He gave.*	*They gave.*

Future

Future Time.

Persons.	Singular.	Plural.
1ſt.	*I ſhall* or *will give,*	*We ſhall* or *will give,*
2d.	*Thou ſhalt,* or *you ſhall,* or *will give,*	*Ye* or *you ſhall,* or *will give,*
3d.	*He ſhall* or *will give.*	*They ſhall* or *will give.*

N. B. Before this is demanded, it is expected that the ſcholar has not only gone through all the *verbs* in his *grammar;* but can repeat them well.

Maſter.

But may not the *paſt time* above be formed with the helping word or verb *did?*

Scholar.

Yes,—for inſtance.

Persons.	Singular.	Plural.
1ſt.	*I did give,*	*We did give,*
2d.	*Thou didſt,* or *you did give,*	*Ye* or *you did give,*
3d.	*He did give,*	*They did give,*

The above verb muſt be read thus;

1ſt perſon ſingular, *I give;* 2d perſon ſingular, *thou giveſt,* or *you give;* 3d perſon ſingular, *he giveth* or *gives,* &c. &c.

When the boy is thus far advanced, let the teacher propoſe *ſeveral verbs* to him, to form through all the *times,* and carefully inſtruct him how to diſtinguiſh *this part* of ſpeech from others, by placing a *relative name* before each *verb,* as before directed; then proceed.

Maſter.

What is *gender?*

Scholar.

Gender is the diſtinction of *ſex.*

Maſter.

How many *genders* are there?

Scholar.

Scholar.

Properly there can only be *two*, viz. *maſculine*, and *feminine*; or *male*, and *female*; yet, things without life are claſſed under another *gender* called the *neuter*, of conſequence there are three *genders*, viz. the *maſculine*,—the *feminine*,—and the *neuter*.

Maſter.

How are the *genders* diſtinguiſhed?

Scholar.

All *males* or *hes* are *maſculine*;—as, a *man*, a *horſe*, &c.—All *females* or *ſhes* are *feminine*;—as, a *hen*, a *mare*, &c.—And as before remarked, all things without life are of the *neuter gender*;—as, a *ſtone*, a *table*, &c.—Yet the *Latins*, &c. claſs many things of this denomination under the *maſculine* or *feminine* genders;—but *this* muſt be a groſs impropriety;—as *inanimate names* cannot poſſibly have any diſtinction of *ſex*.

For a further definition of the *ſexes*, ſee ſome judicious *grammar*.

The *boy* being perfectly maſter of the preceding *anſwers*, it will be neceſſary to lay before him the following *rules*, previous to his having *exerciſes* of *bad Engliſh* ſet him to correct; and let the teacher be very ſtrict in his attention to *theſe*, not only in teaching the boy to repeat them perfectly by *heart*, but clearly to underſtand them; for to theſe, we particularly owe our *grammatical* knowledge of the *Engliſh language*.

RULES for proving the Engliſh Language.

RULE I.

The *verb* agrees with its *preceding name* either expreſſed, or underſtood in *number*, and *perſon*; —as, my father *loves*, *admires*, and *indulges* me.

Here *father* is the *preceding name* to the verb *loves*, and is *expreſſed*;—and is alſo the *preceding name* to *admires*; but is here *underſtood*.

OBSERVATIONS.

Maſter.

Pray,—How do you know what *perſon* the *verb* following a *name* muſt always be placed in?

Scholar.

If the *preceding name* is *ſingular*, the *verb* muſt always be of the 3d *perſon ſingular*:—If *plural*, the *verb* muſt be of the 3d *perſon plural*;—except *I*, *thou*, or *you*, *we*, *ye*, or *you*, intervenes, and in this caſe the *verb* muſt be governed accordingly. —Or you may proceed thus;—aſk the queſtion *who*, or *what*, and the *word*, which anſwers to the queſtion, will be the *preceding name* to the *verb*;—as, *a lie is abominable*—Here aſk the queſtion—What is *abominable?*—The anſwer is, *a lie*, *it* is abominable, conſequently *it* being the 3d *perſon ſingular*, the verb muſt alſo be of the 3d *perſon ſingular* in order to agree with *it*.—Or further, That man *and* I *were walking*;—Aſk, Who *were walking?*—The anſwer is,—That man *and* I *we* were *walking*; hence it is evident that *we* governs the *verb*, which of courſe muſt be of the *firſt perſon plural*.

Here let the teacher propoſe ſeveral *examples* of this kind, till the boy clearly diſcovers, from his ready

ready anſwers, that he has a thorough idea of them.

R U L E II.

When the *quality* or *adjective* is varied according to its *number*, it muſt agree with its *name* or *ſubſtantive* either expreſſed or underſtood;—as, this *man*, theſe *men*, he *is* generous, *&c.*

Obſervation;—Here *this* and *theſe* have their names *expreſſed:*—But *generous* evidently agrees with *man underſtood.*

R U L E III.

A *relative* muſt agree with its preceding *name* in *number*, *gender*, and *perſon:*—as, *this is a favourite* boy; he *reads well;—this is a charming* girl; *becauſe* ſhe *is modeſt;—I value this* book, it *contains good morals.*

Obſervation;—Here *boy* being of the *maſculine gender* and ſingular number, the *relative* following muſt of conſequence be of the 3d perſon, and *he* to agree with it in *gender* and *number.* The ſame may be obſerved of *ſhe*, and *it* in their different *examples.*

R U L E IV.

When a *relative* comes *before* the *verb*, it muſt be of the *leading ſtate*, and govern the verb following;—as, *I* love, *ſhe* loves:—When it is ſet *after* the verb, it muſt be of the *following ſtate;*—as, my father loves *me.*

The above examples are too evident to need a comment; I ſhall therefore leave them for the *teacher* to explain.

R U L E V.

A perſonal relative between the *relative* and the *verb*, makes the *former relative* to be of the following ſtate;—as, the man *whom I* ſaw yeſterday,

I take to be your friend, *whom* you and I have ſo long expected.

Maſter.

How do you govern the relative *whom* in the preceding example.

Scholar.

Whom is a relative of the *following ſtate*, which *ſtate* it derives from the relative *I*, and the verb *ſaw* immediately following it.

R U L E VI.

Two or *more* names of the ſingular number, having a *conjunction* copulative between them, require a verb *plural*;—as, John and Joſeph *are* good boys.—Aſk, *who* are good boys?—Anſwer, *John* and *Joſeph*, *they* are good boys. Hence it appears from the anſwer *they* to the queſtion, that the *verb are* muſt be of the 3*d perſon plural.*

R U L E VII.

Names of *number* or *multitude* may have either a *ſingular* or *plural* verb.—As, the *mob* is or are unruly:—The *parliament* is or are ſitting.—Here the word *mob*, though it is really ſingular of itſelf, yet, as a *mob* cannot be conſtituted of one perſon only, *it* becomes a name of *number* or *multitude*, and therefore the verb following may be either of the *ſingular* or *plural* number, as it ſeems moſt harmonious and grateful to the ear.

R U L E VIII.

All *names* of every denomination following a *verb* without a particle, except *a*, *an*, or *the*, ſhall be of the *following ſtate*:—If it is of any other

other part of ſpeech it muſt agree with the *name* preceding the *verb*:—As, I reſpect the *man*; Cicero was the *eloquenteſt* of all orators.

Here *man* is a name ſingular and follows the verb *reſpect*; and *eloquenteſt* is a *ſuperlative* quality, follows the verb *was* and agrees with *Cicero* preceding it.

RULE IX.

The verb *neuter ſubſtantive am*, with its paſt time *was*, has the *leading* ſtate of a relative both *before* and *after* it;—as, *thou art he*; *theſe* are *they*, &c. which examples are eaſily applied to the rule.

RULE X.

The word following a *prepoſition* totally depends upon that *prepoſition*;—as, they came *to me*, &c. —Here *me* is a *relative name* of the following ſtate, and depends upon the prepoſition *to* before it.

RULE XI.

When *two names* come together, the *former* is by the addition of 's, (with an apoſtrophe) changed into a *poſſeſſive name*;—as, the *gentleman*'s horſe, or the horſe the gentleman poſſeſſes, or the horſe of the gentleman,—which example clearly explains itſelf.

RULE XII.

Conjunctions commonly join like *ſtates*, times, and perſons; as, *he* and *ſhe* are gone,—neither *he* nor *ſhe* will go.

In the above examples the uſes of the *conjunctions and* and *nor* are very evident.

RULE XIII.

When *two verbs* come together, the latter with the prepoſition *to* before it, becomes an infinitive verb;—as, he loves *to walk*; ſhe delights *to dance*.

Govern the verb *to walk*, thus; *to walk*, is an *infinitive verb*, known by its *ſign*, or prepoſition *to* before it.

RULE XIV.

Imperative verbs, or verbs of *bidding* or *commanding*, have the *leading ſtate* of a relative after them, either *expreſſed* or *underſtood*;—as, *go thou* and *bring* my horſe.—Here *go* is an imperative verb with the *leading ſtate* of the relative *thou* following it, and *expreſſed*, and *bring* is an *imperative verb* with its relative *thou underſtood* to follow it.

RULE XV.

Whoſe and *who* muſt only be uſed when they relate to *perſons*, and *which* only when it relates to *things*; as, *whoſe* horſe is *this? Who* is that man? *Which* is your hat, &c —The two firſt examples evidently relate to perſons or men; the latter to a *thing* differing from a *perſon*; the propriety of the *who*, *whoſe* and *which* in their different ſituations therefore is very clear.

Having now drawn up all the rules neceſſary for our language, and I think ſufficiently explained them, it remains only, for a further illuſtration, to *prove* to you the following ſentence, and carefully apply the rules; after which method, I would recommend exerciſes of *bad Engliſh* to be written out as *night taſks*, and the ſcholar taught in the *morning* following to *prove* the portion ſet him, and to apply the *rules* to each *word*; by which

which means he will ſoon learn to write correctly, and ſhew that the *Engliſh language* is reducible to *rule*, and equally as eaſy to be obtained by the *Engliſh*, as by the *Latin* or *Greek* ſcholar.

The ENGLISH LANGUAGE *exercifed.*

Reputation, which is the portion of every man, who lives with the worthy and elegant part of mankind, is as ſtable, as glory, if it is as well founded, and the common cauſe of human ſociety *is* thought to be concerned, when we hear a man of good behaviour calumniated.

Here let us ſuppoſe there are three boys, *Thomas*, *John*, and *George* before the teacher to whom they govern, or prove the above, taking the words alternately.

Thomas.

Reputation is a name ſingular, and governs the verb following *is*.

Maſter.

By what rule?

Thomas.

The *verb* agrees with its *preceding name*, &c.

John.

Which is a pronoun ſubſtantive, governs the verb *is* following it and agrees with *reputation*.

Maſter.

By what rule?

John.

Whoſe and *who* muſt only be uſed, &c.

George.

Is is a verb neuter ſubſtantive from the verb *am*, and has for its preceding name *which*.—By, or per rule—The verb agrees with its preceding name, &c.

Thomas.

Thomas.

The is a particular article.

John.

Portion is a name ſingular, and follows the verb *is*.—Rule, All names of every denomination, &c.

George.

Of is a prepoſition.

Thomas.

Every is a *quality* or *adjective*, and agrees with its name *man*.—Per rule, When the quality is varied, &c.

John.

Man is a *name* ſingular, and depends upon the prepoſition *of*;—Rule, The word following a prepoſition, &c.

George.

Who is a *pronoun* ſubſtantive, governs the verb *would live*, and agrees with *man* preceding it, per rule; *Whoſe* and *who* muſt only be uſed, &c.

Thomas.

Lives is a verb of the preſent time, of the 3d perſon ſingular, and has for its preceding *name*, or *pronoun who*.—Rule, The verb agrees, &c.

Maſter.

Form *would live*.

Thomas.

Singular, I would live,—thou wouldſt or you would live,—he would live:—Plural, we would live, ye or you would live,—they would live.

John.

With a prepoſition.

George.

The is a particular article.

Thomas.

Thomas.

Worthy is a quality, and agrees with its name *part*.—Rule, When the quality, &c.

John.

And is a copulative conjunction.

George.

Elegant is a quality, and *and* couples like ſtates between *worthy* and *elegant*, per rule. Conjunctions commonly join, &c.

Thomas.

Part is a name ſingular, and depends upon the prepoſition *with*.—Rule, The word following, &c.

John.

Of is a prepoſition.

George.

Mankind is a name *ſingular*, and depends upon the prepoſition *of*.—Rule, As above.

Thomas.

Is is a verb neuter ſubſtantive, as before, of the third perſon ſingular, and has for its preceding name *reputation*.—Rule, The verb agrees, &c.

Maſter.

Form *is*.

Thomas.

Thus; ſingular;—I am, thou art, or you are, he is.

Plural;—We are, ye or you are, they are.

Maſter.

Why is the verb of the 3d perſon ſingular?

Thomas.

Becauſe *reputation*, which governs it, is a *name* ſingular; or, if I aſk the queſtion,—*What is as ſtable* as glory.—The anſwer is *reputation*, it is as ſtable

ſtable as glory.—Hence, the anſwer being *it*, the verb muſt conſequently be of the 3d perſon ſingular.

John.

As, is a conjuction.

George.

Stable is a quality, and agrees with *reputation* underſtood.—Rule, When the quality, &c.

Thomas.

As is a conjunction, As before.

John.

Glory is a name ſingular, and governs the verb *is* underſtood; becauſe *reputation* is as ſtable, as glory (is ſtable) underſtood.

George.

If is a conjunction.

Thomas.

It is a *relative name* of the neuter gender, *and* governs the verb following *is*—Per rule, The verb agrees, &c. &c.

John.

Is, is a verb neuter, as before, and has for its preceding name *it*.

George.

As is a conjunction.

Thomas.

Well is an adverb.

John.

Founded is a participle of the paſt time, from the verb *found*, and agrees with its name *reputation* underſtood.—Rule, When the quality or adjective, &c.

N. B.

N. B. *Participles* like *adjectives*, and by the ſame rule, always agree with ſome name either *expreſſed* or *underſtood*.

George.

And is a copulative conjunction.

Thomas.

The is a particular article, as before.

John.

Common is a *quality*, and agrees with its name cauſe.—Rule, When the quality, &c.

George.

Cauſe is a name ſingular, and governs the verb following *is*.

Thomas.

Of is a prepoſition, as before.

John.

Human is a *quality* and agrees with its name *Society*.—Rule, When the quality, &c.

George.

Society is a name, and depends upon the prepoſition *of*.—Rule, The word following, &c.

Thomas.

Is is a verb *neuter*, as before, and is governed by its preceding name *cauſe*.—Rule, The verb agrees, &c.

John.

Thought is a participle of the *paſt time* from the verb *think*, and agrees with its name *cauſe*.—Rule, When the quality, &c.

George.

To be is an *infinitive verb* known by its ſign *to* before it.—Rule, When two verbs, &c.

Thomas.

Thomas.

Concerned is a participle of the *paſt time* from the verb *concern*, and agrees with its name *cauſe*.—Rule, As before.

John.

When is an *adverb* of time.

George.

We is a *relative name*, and governs the verb following *hear*.—Rule, As before.

Thomas.

Hear is a verb of the *preſent time*, of the 1ſt perſon plural, and has for its preceding name *we*. —Rule, The verb agrees, &c.

Maſter.

Form the verb *hear*.

Thomas.

Thus—Preſent time ſingular,—I hear—thou heareſt or you hear—he heareth or hears;—Plural, —we hear—ye or you hear—they hear.

John.

A is a general article.

Maſter.

Why is it not *an* in this poſition.

John.

Becauſe the word immediately following begins with a *conſonant*, for *an* is only a general article, when the next word begins with a *vowel*, inſtead of *a* before a conſonant.

George.

Man is a name ſingular, and follows the verb *hear*;—per rule—All names of every, &c.

Thomas.

Of is a prepoſition, as before.

John.

John.

Good is an *adjective*, and agrees with its name or ſubſtantive *behaviour;*—rule, when a quality or adjective, &c.

Maſter.

Form the adjective *good.*

John.

Thus;—good (poſitive),—better (comparative),—beſt (ſuperlative).

George.

Behaviour is a *name* ſingular, and depends upon the prepoſition *of* preceding it;—rule, as before.

Thomas.

Calumniated is a participle of the *paſt time*, and agrees with its name, or ſubſtantive *man going before it;*—rule, when a quality, &c.

N. B. Let the teacher be very particular to make the ſcholars compare every adjective, and form every verb through all its times.—When the ſcholars are expert in this, the maſter may, in the next place, read ſhort ſentences in falſe grammar, and the ſcholars write, from the maſter's dictating, in as correct a manner as they can.—This method will not only exerciſe them in the ſeveral points of ſyntax, but will be a great aſſiſtance to their ſpelling correctly.

I have practiſed this with the greateſt ſucceſs, and find it very apt to produce an emulation among ſcholars, and therefore not unworthy the attention of the Engliſh maſters.

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SELECT SENTENCES

IN

FALSE GRAMMAR,

To Exercise the ENGLISH LANGUAGE, and exemplify the preceding RULES.

PORTION I.

DILIGENT maſters hears leſſons themſelves.

Careleſs boys tears his beſt books; for which attentive teachers corrects them.

The moſt ſtrongeſt men dies more ſooner or later.

When the laborious farmers reaps plentifully, good men rejoices.

If the moſt mightieſt monarchs would govern mercifully, even good ſubjects would be more better.

Humble modeſty and a baſhful aſſurance graces the man of letters, and proves his merit.

Crafty and ungrateful knaves cheats and betrays there beſt and moſt faithfulleſt friends.

Cowards attempts to run and hide themſelves, while hardy generals purſues, takes, and puniſhes him.

Thou gives a benefit twice to a deſerving man, who gives it ſoon.

PORTION II.

HONOURABLE age am not that, who ſtandeth in length of time, nor that art meaſured by number of years; but wiſdom are the grey hair unto man, and unſpotted life is old age.

If thou would get a friend prove him firſt, and be not haſty to credit him; for ſome men is

friends for his own occaſions, and wilt not abide in the day of thy trouble.

Let reaſon goes before every enterprize, and counſel before every action.

Him, which tells a lye are not ſenſible, how great a taſk, he undertook; for he muſt invents twenty more to maintain that one.

Next to the ſatisfaction I receives in the proſperity of an honeſt man, I is beſt pleaſed with the confuſion of a raſcal.

Modeſty makeſt large amends for the pain it giveſt the perſons, which labours under it, by the prejudice ſhe affords every worthy perſon in their favour.

A man ſhould never be aſhamed to own, he haſt been in the wrong, who is but ſaying, in other words, that he are more wiſer to day, than he were yeſterday.

PORTION III.

THE good boy do learn; the naughty boys plays; the moſt ſwifteſt horſe conquer; the moſt ſloweſt horſes is overcome.

The fearful hares flies; the nimble dogs follows; beautiful women is loved; weary travellers will ſit.

My horſe are tired; the firſt man were created; good authors is read; but bad authors wilt be neglected.

Proud men does fall: while the moſt humbleſt man ſhall be exalted; high towers falls; while low cottages ſtands.

A life well ſpent make old age pleaſant; but vice make life itſelf troubleſome.

Virtue procure and preſerve friendſhip; but vice produce hatred and quarrels.

The old Romans conquer all nations.

Anni-

Annibal harraſſed the Romans long; but were conquered at laſt.

You and I dines in the country to day; but you and your brothor ſpends the day with me to-morrow.

PORTION IV.

MY brother is a good boy, becauſe he read his book;

But thou is a bad boy, becauſe thou neglects thy leſſon.

I and my brother reads Terence, though you and your brother is only reading the Cordery, and yet both is more older than we is.

Ariſtides were called juſt, *Varro* learned, *Cicero* moſt eloquenteſt, and *Pompy* great.

God, which knoweſt the hearts and thoughts, will puniſh the wicked, which tranſgreſſeth his commands, and reward the good.

Virtue, who ſhould be preferred before the moſt fineſt gold, is valued at but a low rate; and virtuous men, that is to be eſteemed before rich, is often much deſpiſed: But they enjoys inward peace and tranquillity, whilſt the moſt greateſt men loaden with wealth is miſerable, becauſe they want the chief happineſs of man, who is tranquillity of mind.

Poor men is more happier without riches, if content, than the moſt richeſt Earls, which covets greater honours.

PORTION V.

THOUGH the moſt greateſt riches is contemptible in compariſon with profound learning; yet the latter are prone to ridicule, when the former is vainly careſſed.

A gentleman of a grave deportment, were buſily engaged in blowing bubbles of ſoap and

water, and were attentively obſerving it, as it expanded and burſt in the ſunſhine. A youth, which paſſed at the time, fell into a fit of loud laughter, at a ſight ſo ſtrange, and who ſhewed, as he thought ſuch folly and inſanity. Be aſhamed, young man ſaid one, which paſſed by, of your rudeneſs and ignorance. You now beholdeſt the moſt greateſt philoſopher of the age, *Sir Iſaac Newton*, inveſtigating the nature of light and colours by a ſeries of experiments no leſs curious than uſeful, though you deemeſt it childiſh and inſignificant.

PORTION VI.

MARK that parent hen! ſay a father to his beloved ſon. With what anxious care doſt it call together its offspring, and cover them with its expanded wings? The kite are hovering in the air, and diſappointed of her pray, may perhaps dart upon the hen itſelf, and bear it off in his talons.

Doſt not this ſight ſuggeſt to you the tenderneſs and affection of your mother? Its watchful care protected you in the helpleſs period of infancy, when ſhe nouriſhed you with its milk, taught your limbs to move, and your tongue to liſp its unformed accents. In childhood ſhe haſt mourned over your little griefs; have rejoiced in your innocent delights; haſt adminiſtered to you the healing balm in ſickneſs; and haſt inſtilled into your mind the love of truth, of virtue, and of wiſdom. Oh! cheriſh every ſentiment of reſpect for ſuch a mother. She merits your moſt warmeſt gratitude, eſteem, and veneration.

PORTION VII.

THAT School-maſter art moſt loving to his ſcholars, which will not permit them to loiter, nor give him too much time to play; but which giveſt

giveſt them rewards, when they is worthy of them, and yet puniſheſt their idleneſs, when nothing elſe will amend them.

A faithful friend, which reprove errors, are to be preferred before a deceitful paraſite; the wounds of a friend is more healing than the ſoft words of a flatterer.

Juſt judges, hating bribes and covetouſneſs, is hated by them, whoſe guilt promps him to avoid the ſtroke of juſtice; but he am hated of all, hateful to God and men, which is perverted by the love of money to pronounce unjuſt ſentences.

PORTION VIII.

PHAETON did fell from heaven into the river *Po*, in Italy, and were drowned, her ſiſters bewailed her death, till they was all changed into poplar trees.

The *giants*, which aſſaulted heaven was buried under vaſt mountains, as the old poets ſays; they endeavours to riſe now and then, who cauſes the earthquakes, as the ſame wiſe authors affirms.

A noble youth, which were called *Pauſanias*, did ſlew *Philip* as he went to the public games, and it were thought that *Alexander* did encouraged him to ſo great a crime.

Domoſthenes, that he might ſtir up the Athenians to war againſt *Alexander*, brought a man into the aſſembly, which did affirmed, that he were wounded in the battle in whom the king were ſlain.

Hope ſpring eternal in the human breaſt,
Man never are, but always to be bleſt;
The ſoul uneaſy, and confin'd at home,
Reſt, and expatiate in a life to come.

PORTION IX.

I loſes my patience and I owns it too,
When works is cenſured, not as bad, but new.

THERE are nothing, who more denotes, a great mind, than the abhorence of envy and detraction. This paſſion reign more greater among bad poets than among any other ſet of men.

As there is none more ambitious than thoſe, which is converſant in poetry, it were very natural for ſuch, as has not ſucceeded in it, to depreciate the works of thoſe, which has; for ſince they cannot riſe themſelves to the reputation of their fellow writers, they muſt endeavour to ſink it to his own pitch, if they wouldſt ſtill keep themſelves upon a level with him; which indeed many aims at, and therefore nothing in the world are ſo tireſome, as the works of them, which writes in this poſitive dogmatic way, without either language, genius, or imagination.

PORTION X.

WE cannot be guilty of a more greater act of uncharitableneſs, than to interpret the afflictions, who befall our neighbours, as puniſhments and judgments. It aggravateſt the evil to him, which ſuffereſt, when they looks upon himſelf, as the mark of divine vengeance, and abate the compaſſion of them towards him, which regardeſt him in ſo dreadful a light. This humour of turning every misfortune into judgment, proceed from wrong notions of religion, who in its own nature, produceſt good-will toward men, and puteſt the moſt mildeſt conſtruction upon every accident, who befalleſt him. In this caſe therefore, it am not religion, who four a man temper, but it art his temper who foureſt their religion; people of gloomy

gloomy, unchearful imaginations, or of envious, malignant temper, whatever kind of life they art engaged in, will diſcover the natural tincture of their minds in their thoughts, words, and actions. As the moſt fineſt wines has often the taſte of the ſoil: ſo even the moſt religiouſeſt thoughts often draweſt ſomething, who art particular from the conſtitution of the mind in which they ariſeſt.

When folly and ſuperſtition ſtrike in with this natural depravity of temper, it art not in the power, even of religion themſelves, to preſerve the character of the perſon, which are poſſeſſed with it, from appearing highly abſurd and ridiculous.

PORTION XI.

ERE the foundations of the earth was laid,
Ere kindling light th' almighty word obey'd,
Thou was; and when the ſubterraneous flame
Shalt burſt its priſon, and devour this frame,
From angry heav'n when the keen light'ning flie,
When fervent heat diſſolve the melting ſkies,
Thou ſtill ſhall be; ſtill as thou was before,
And knows no change, when time ſhall be no more.
O endleſs thought! divine eternity!
Th' immortal ſoul ſhare but a part of thee;
For thou was preſent when our life began,
When the warm duſt ſhot up in breathing man.
Ah! what art life? With ills encompaſs'd round,
Amidſt our hopes, fate ſtrike the ſudden wound:
To-day the ſtateſman of new honour dream,
To-morrow death deſtroy his airy ſchemes.
Art mouldy treaſure in thy cheſt confin'd?
Think all that treaſure thou muſt leave behind;
Thy heir with ſmiles ſhalt view thy blazon'd hearſe,
And all thy hoards with laviſh hand diſperſe.

Should

Should certain fate th' impending blow delays,
Thy mirth wilt ſicken, and thy bloom decays;
Then feeble age wilt all thy nerves diſarms,
No more thy blood his narrow channels warms.
Who then would wiſh to ſtretch this narrow ſpan,
To ſuffer life beyond the date of man?
The virtuous ſoul purſue a more nobler aim,
And life regard, but as a fleeting dream:
She long'ſt to wake, and wiſheſt to get free,
To launch from earth into eternity.
For while the boundleſs theme extend our thought,
Ten thouſand thouſand, rolling years is nought.

PORTION XII.

To pleaſe the great are not the moſt ſmalleſt praiſe.

THE deſire of pleaſing make a man agreeable or unwelcome to them with whom he converſeſt, according to the motive from who that inclination appear to flow. If your concern for pleaſing others, ariſe from innate benevolence, it never fail of ſucceſs; if from a vanity to excel, its diſappointment am no leſs certain: What we calls an agreeable man is him which are endowed with the natural bent to do acceptable things from a delight he take in thoſe merely as ſuch, and the affection of that character, are what conſtitute a fops. Under theſe leaders one may draw up all them which makes any manner of figure except in dumb ſhow.—A rational and ſelect converſation are compoſed of perſons, which has the talents of pleaſing, with delicacy of ſentiments flowing from habitual chaſtity of thought; but mixed company are frequently made up of pretenders to mirth, and am uſually peſtered with conſtrained, obſcene, and painful criticiſms.

POR-

PORTION XIII.

A MAN can never becomes eminent in any profeſſion without reſolution and diligence; nor can the moſt eaſieſt labours be accompliſhed with indolence and ſloth.

HORACE, a celebrated Roman poet, relate that a countryman, which wanted to paſs a river, did ſtood loitering on the banks of her, in the fooliſh expectation, that a current ſo rapid would ſoon diſcharge their waters. But the ſtream ſtill flowed, increaſed perhaps by freſh torrents from the mountains; and they muſt for ever flow, becauſe the ſources from who they is derived is inexhauſtible.

Thus the idle and irreſolute youth trifle over his books, or waſte in play their precious moments, deferring the taſk of improvement, who at firſt is eaſy to accompliſh, but who become more and more difficulter the more longer it is neglected.

PORTION XIV.

ARTABANUS were diſtinguiſhed by peculiar favour by a moſt wiſeſt, powerful and good prince. A magnificent palace, ſurrounded with a delightful gardens were provided for her reſidence. She partook of all the luxuries of her ſovereign's table, were inveſted with extenſive authority, are admitted to the honour of a free intercourſe with her gracious maſter. But Artabanus were inſenſible of the advantages they enjoyed, her heart glowed not with gratitude and reſpect, ſhe avoided the ſociety of her benefactor, and abuſed her bounty. I deteſt ſuch a character, ſaid *Alexis*, with generous indignation! It are your own picture, who I have

have drawn, replied *Euphronious*.—The moſt greater potentates of heaven and earth hath placed you in a worlds, who diſplay the moſt higheſt beauty, order, and magnificence, and who abounds with every means of convenience, enjoyments and happineſs. He have furniſhed you with ſuch powers of bodies and minds, as give you dominion over the fiſhes of the ſea, the fowls of the air, and the beaſt of the fields; and he have invited you to hold communion with her, and to exalt your own nature by the loves and imitations of her divine perfections. Yet has your eyes wandered with brutal gaze over the fair creations, unconſcious of the mighty hand from who it ſprung.—You has rioted in the profuſions of natures, without one ſecret emotions of gratitude to the ſovereign diſpenſer of all good; and you hath ſlighted the moſt glorioufeſt converſe, and forgot the preſence of that omnipotent Being, which fill all ſpace, and exiſt through all eternities.

☞ Theſe portions being copied over correctly by the ſcholars, and carefully proved, by the preceding Rules, it is not to be doubted, but they will have a tolerable idea, if not a thorough knowledge of the Engliſh Grammar.

F I N I S.

MVSEVM
BRITAN
NICVM